

DOWNLOAD PDF PREACHING THE PASSION OF THE EARTH AND PERSPECTIVE TRANSFORMATION

Chapter 1 : Let's Take Dominion Now!

This critical literature review is an attempt to build upon the theoretical debate of Mezirow's transformative learning theory by investigating what the empirical studies have to say about a perspective transformation. The review finds much support for Mezirow's theory, but at the same time suggests.

Transformational Ministries A transformational church helps its members and society hear a new story that defines who we are. Transformation deals with matters of identity and purpose that are deeper than behaviors and policies. A transformational church looks for comprehensive changes in theology, worldviews and values that will lead to profound changes in individuals, communities and society. Speaking and acting in a prophetic style, current power structures and economic systems are critiqued, and a new vision is lifted up. A confessional spirituality acknowledges our participation in destructive and exploitative systems. A transformational church sees a need for dramatic change in social and political structures, even as it works within those structures as a means toward a larger goal. In a transformational church, the range and depth of issues will almost certainly go beyond what are generally considered "environmental" issues. The interconnection of issues, systems and values will be seen. There are relatively few models for deeply transformational ministry. Churches working in this realm will be creating new programs and developing new resources. Study and witness are significant forms of action in a transformational church, when "doing" and "being" come together. The values and worldviews of our society are deeply flawed. New visions of "the good life" and "progress" are needed which will call us toward just and sustainable ways of living. To see Christianity as joyously "contrary" to the dominant culture, to center the work of the church in justice and care for creation, to celebrate change toward a just and sustainable global society, and to witness boldly to the larger community. Transformational churches lift up a prophetic and hopeful vision of a different way of living in Earth community, and stand in resistance to "business as usual". Their work for political, economic and technological change addresses the symptoms of a flawed culture. Hope, deep faith, confession and imagination can characterize a transformational church. These are options to be considered and prioritized. Congregational leadership Clear and visionary leadership is essential in creating and sustaining a church that does transformational ministry. Leaders in the congregation will have deep grounding in values and theological ethics. Christianity is named as a source for values and perspectives which can call us into Earth community, sustainability and justice. Leadership will be shared among a variety of people. Leaders will be skilled in creatively "re-locating the problem", and in the tools of strategic framing which change the dominant questions. See our short article on "The Human Problem". Leaders will be mentors and travelers on a journey, more than factual experts. Sincerity and authenticity in the pursuit of transformation are as important as a strong knowledge base. Building and administration The church facilities are a setting where transformational values are nurtured and modeled. The values that shape decisions about the building and resource use are named often and explicitly. Place a strong emphasis on conservation reducing use as a deeper step than efficiency. Behavior change and shifted expectations are highlighted, and there is less focus on technology. The church will consider shared facilities with other congregations or agencies. Maximize the value of the building through intensive use of all spaces. Look 30 to 50 years into the future when making decisions about facilities and major investments. Be aware of the pending impact of peak oil and climate change. Think how the surrounding community may change, and shape the church facilities to serve that community community gardens, farmers markets, neighborhood meeting space, etc. Establish policies that embody new and sustainable values: Intentionally curtail building services that the society considers normal. Do not turn on lights during daylight hours. Do not install air conditioning in moderate climates, or do not use air conditioning except in extremely hot weather. If the worship space in the building is poorly insulated or inefficiently heated, consider moving to another space fellowship hall, another facility, or small gatherings in homes during the winter. Periodically question whether the church really needs a building of its own. Church

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Programs Worship Worship in a transformational church will be emotionally and spiritually rich, will nurture a strong sense of the faith community, and will constantly reinforce a sense of personal and social identity which is contrary to the dominant culture. Members will be expected to carry that passion into their daily lives and into public action. A global perspective will be reinforced through the diversity of sermon illustrations, readings and music, and in the range of issues addressed. Language will be used intentionally and creatively to be fully inclusive of all creation, as well as gender, race, age, ability, etc. When specific issues are addressed, they will be framed as expressions of deeper causes. Rather than a laundry list of disconnected problems, the church will come to see multiple issues as symptoms of a flawed way of life. Worship theme will reflect all three layers of transformational preaching, with a rich development of the pastoral and theological themes that inform issue actions. Preachers will break away from the Lectionary, at least on occasion, to use texts and themes that the Lectionary ignores. Biblical passages that affirm the integrity of creation, and the need for justice in relationships with other-than-human creatures and the land will be highlighted. Prophetic texts of judgement, challenge and confession will be recovered as words of transformational promise and hope. Confession and activism are mixed, indicating our complicity in the destructive systems we seek to change. Commitment ceremonies might be created for people who are taking transformational actions -- downsizing their home, becoming a single-car family, becoming vegetarian, or choosing not to have children. Education In this deepest stage, the areas of study will often be broader than what are generally considered "environmental issues. It looks at the ethical values and philosophical worldviews which shape the world in which we live. Educational offerings will include traditional classes, as well as a variety of other settings that allow more extensive and engaging learning to take place: Church members who are involved in social change movements and alternative communities will inform the congregation, both as mentors and with specific details. Mission trips and immersion events will highlight the transformational learning opportunities for trip participants, more than stressing the charitable service that is offered to others. Involvement with marginalized or impacted communities will help to nurture an awareness of those who benefit least from the status quo. Extensive ecological education will provide an experiential knowledge of habitats and relationships, and of the local bioregion. Humans will be seen as part of the ecology. Courses and discussions will go beyond what are normally considered "environmental" topics to study economics, politics, consumerism or militarism. Educational programs will address the cultural assumptions that are implicit in many discussions and policies -- whether growth is an unquestioned good in a limited world, what we mean by "the good life", the appropriate constraints on personal freedom, and the trust that we place in science and economics. Transformational churches will offer many programs dealing with aspects of voluntary simplicity and with resisting consumerism. Note that these transformational programs which call for changed values and new identities are often much easier for congregations to implement than are "leadership" actions which involve political advocacy on controversial issues. The JustFaith program is one of the resources we have reviewed which embodies transformational perspectives in developing faith and spirituality, in linking many issues, and in an intensive course schedule that demands full involvement. Pastoral care Creative and challenging pastoral care is an essential part of transformational ministry. While the goal of pastoral care in many churches is the comfortable functioning of members within the society, a transformational church acknowledges discomfort and anger as appropriate. Transformational counseling names the flaws at the core of our society, gives tools for resistance and change, offers support and encouragement, and helps people claim different ways of living in Earth community. The church may offer rituals that address profound grief at the devastation of species, the destruction of life systems, and the loss of indigenous cultures. Grief is seen as a motivator toward action. Advocacy related to specific issues will be seen as part of the movement toward a transformed society, rather than an immediate goal in themselves. Work for social change will happen in many arenas beyond legislative advocacy -- shareholder resolutions, letters to newspapers and other media outlets, blogging about issues, boycotts and protest events, civil disobedience. Acts of public witness will use religious symbols in their moral statements -- ringing church bells times as part of the climate change movement, holding a symbolic

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funeral for endangered species, a Good Friday procession to stations of the cross at sites of environmental racism. Work in partnership with secular or religious agencies that are advocates for voluntary simplicity and other deep values changes. Strategy The central task of a transformative church involves guiding us -- enticing us -- toward a different identity. The church tells a new story about who we are -- individually, as a community or society. In religious terms, the church seeks conversion. In the language of science and philosophy, it is about paradigm shift. Transformation involves more than intellectual choices. It is emotional and spiritual, as well as rational. It is a change of mind and heart, a shift of worldview and values, that in turn shapes our relationships and behaviors. Transformation takes us away from a profoundly flawed situation, and takes us toward a hopeful new reality. Transformation may not answer all of the old problems that have vexed us. Rather, we ask different questions that have more fruitful solutions. Transformational Christian ministry joyously affirms that the Christian Gospel calls us into new relationships, new values and new purposes that work toward the healing of creation. We are re-oriented in our relationships with God, and with all of creation. Several interlocking pieces are necessary for transformational ministry to take hold in a congregation: Church leaders -- the people who shape programs and who speak as representatives of the church -- must acknowledge that our current way of life is inherently flawed. We are not confronting a multitude of independent problems, each of which might have political or technical solutions. There are flaws in the very basis of how we understand ourselves, and how we live. See our article on " The Human Problem " for an discussion of this shift. This analysis and perspective must be an explicit, recurring and public theme. We have to be brought to a realization -- in heart and soul, as well as mind -- that things are not working. The transformational church must be willing to name and confront these failures. They are evident in well-know environmental problems climate change, species extinction, envrionmentally-induced cancers, environmental racism, etc. These must be addressed with reference to the best of serious scholarship, and with intensely personal experiences. These are personal and pastoral issues, as well as matters of justice and public policy. Churches in the more affluent and powerful societies must guide their members into confession, where we admit our complicity in the systems that cause injustice and ecological disruption.

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Chapter 2 : Eco-Justice Ministries - Greening Your Church: Transformative Ministries

Recent Articles. How To Plan A Preaching Calendar By Josh Reich on July 25, 6 Traits Of A Biblically Faithful Preacher By Ben Mandrell on July 24,

Peter Wagner Social transformation, as I have been saying, is one of the strongest words that the Holy Spirit is clearly speaking to the churches today. But before many of us would be prepared to accept that statement at face value, we would need to be assured that what we think we might be hearing from the Holy Spirit is truly biblical. We are sure, for example, that saving souls is biblical, but how about transforming society? I know this is a crucial question, because for years I would have said that working toward social change should not be considered a part of our Christian duty. Social transformation, as I have been saying, is one of the strongest words that the Holy Spirit is clearly speaking to the churches today. Meanwhile, our job was to spread the gospel and get as many souls saved as possible so that they would be taken up with us in the rapture whenever it might come, and the sooner the better. Having said that, my hope is that not too many readers who happen to love the famous Left Behind series of books will decide to shut the book at this point and go no further. I will go on record as saying that I personally have read every one of the Left Behind series, and if more books come out, I plan on reading them as well. I have enjoyed each of them greatly, keeping in mind that they are fiction, pure and simple. Back to the Beginning An excellent starting point to explain the mission God gave us is to go to the story of creation itself. We are told in Genesis 1 that God created the earth and everything in it in five days, and then on the sixth day He created Adam and Eve. He created them, male and female, in His image. When He did, He blessed them and said, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth" Gen. You may notice that I included that word "dominion" in the title of this chapter: Because the first words God spoke to humans, as recorded in the Bible, includes the mandate to "have dominion. To the extent that humans fail to have dominion, they also fail to live up to the fullness of their divine destiny. Our Father in heaven, hallowed be Your name. Your will be done on earth as it is in heaven" Matt. It would follow, therefore, that this should also be the way that we live here on Earth, and that is what we should be praying for. Heaven is a place of peace and prosperity and health and happiness and morality and selflessness and well-being and harmony and understanding and kindness and high worship. To the extent that the society in which we live is not characterized by such qualities of life, it falls short of what God wants it to be. I like the way that Bill Hamon expresses this idea:

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Chapter 3 : The Doctrines of Dominionism: Part 4 & 5 - Sermon Index

My hope is that this sermon and this text will give us guidance in how to pray, what to pray for, and how to seek life transformation. Pray for God's empowerment to live in, understand, and embrace God's extraordinary love.

So, I was asking questions: What should we do? I want to mention three or four things we must do, and three or four things we must not do. So, I am indebted to Ed for the idea—thank you, brother. So, how can Christians respond to acts of terror? Compared to the press attention on France, these other attacks received little attention in Australian media. These realities serve to show that our response needs to be more than occasional. So, back to the question: How can Christians respond to increasing prevalence of terror attacks? I will say it again: Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. We call out to the One who knows all, sees all, rules all, and we have the assurance that our powerful God will hear us. Pray for our world. Pray that Christ will rule people through grace, love, mercy and selflessness. Love the hurting Jesus, in the parable of the Good Samaritan, reminds us that anyone who is in need, anyone who is hurting, should receive our love, mercy and attention. We know the story: But Jesus tells this parable to show us that when God rules hearts, hate is replaced with compassion. Pray for the hurting anyway. And find some way to express that. Love your enemies Do you sometimes think we are becoming less tolerant and gracious? And some comments in social media have confirmed that thought for me. I have seen Christians posting garbage on facebook, whipping up a frenzy of clicktivism against Muslims in particular. Seriously friends, we shake the fist and give the finger way too easily. It drags the name of Jesus through the foulest of human mud. Jesus never said we should get angry or get even. Jesus never said we should talk about lining them all up and shooting them. But Jesus commands me to pray for them. So I will pray they will be overcome, by the grace of God. I pray they will see that fear and terror cannot win. Think of early Christian martyrs. Thrown to wild beasts. Burned at the stake. Stories of Polycarp being burned, and yet singing hymns as the fire was set around his feet. Let us go and do likewise, and let us do that together. They were hated, maligned and misunderstood. Keep living godly lives in the public square. Keep wearing the grace of Jesus on your sleeve. Keep living good lives, Gospel hearted behaviour. Let the love of the King be seen in the people of his Kingdom. To the horror of Paris? Do not be proud, but be willing to associate with people of low position. Do not be conceited. Be careful to do what is right in the eyes of everyone. In doing this, you will heap burning coals on his head. There are some things to do. Here are a few things not to do: Do not hate people Do not hate people. Even so, we need to guard our heart here. Hatred, especially in the face of terror, feels good. Hate cannot drive our hate: Vengeance belongs to God, and he will defend and vindicate his faithful ones. Believe this and make it your comfort. It was not refugees who mounted the attacks. The refugees we tend to see, the refugees our country puts in detention camps, are people fleeing what we saw in Paris. We are one with refugees, friends. All of us run from these attacks. The Bible reminds us ver directly: God has his eye on refugees, and how we treat them. A few days after I preached this message, my sister created this meme —“ great work Jo! Love them as yourself, for you were foreigners in Egypt. I am the Lord your God. We believe Jesus is the only way to the Father. We want Muslims to come to know Jesus, and they want us to know the prophet. But we must not answer injustice with prejudice. The Paris attacks were the work of extremists using Islam for their own evil ends. Do not call for war on Islam To do so is to embark on a Christian Jihad, our own holy war, a crusade. And that is repaying evil with evil, all the worse because we lump all Muslims together. Jesus Kingdom transforms our world one life at a time, as people bow they knee, coming under his grace, and live in his likeness. The impact of his Kingdom in people is described as fruit: Against such things there is no law. The old has gone, the new is here! In the day of terror, He is our hope. Christ in us, the hope of glory! We see the horror, and we weep. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not

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self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

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Chapter 4 : Blessed Are The Meek Sermon by Mitchell Skelton, Matthew - www.nxgvision.com

Blessed are the Meek. Matthew #3 of 8 in Series. INTRODUCTION. The Beatitudes exhibit the natural progression of the transformation that comes only through Jesus Christ and by the power of the Holy Spirit.

Never be lacking in zeal, but keep your spiritual fervour, serving the Lord. Sermon Summary Fulfilling your purpose will require passion zeal, fervency or enthusiasm. God is the source of spiritual passion. The Holy Spirit comes to ignite us with holy fire. In the world we live in, natural passion is often a key to success and impact. Knowing information is valuable, but possessing the fire is invaluable. Nothing major in history was ever accomplished without zeal. It is the deciding difference between successful and unsuccessful people in every field of endeavour. The fire on the inside affects everything on the outside. A fire either spreads or burns out. The tendency of fire, if left by itself, is to go out. Passion works the same way. We need to work it, stoke it and build it. There are many passion killers. A few common ones include complacency, difficult circumstances, an unbalanced lifestyle and familiarity. God knows the moment we loose our passion or zeal, we loose vision and perspective. Satan knows this too, and there is nothing he likes better than an apathetic Christian. Fire Lighters How do you ignite your passion or keep it burning? We can pray for passion and ask God to put his fire within us again. Jesus desires to baptise us with the Holy Spirit and with fire Matt. We can activate our spiritual gifts 1 Tim. Sometimes we have to stir up this flame of passion within us 2 Tim. We can also associate with people of passion “ people who encourage and inspire you Heb. Conclusion Understand your purpose and then ask God to fill you with passion to pursue it. Focus your passion on fulfilling your purpose. Passionately love God, love people, change and grow, serve and reach out. We are to be a passionate people like our God. God desires passionate believers. Passionate Christianity is about living with a sense of urgency and passion. God works through passionate people! Sample Discussion Questions Describe a time when your spiritual passion was high. What were the circumstances that caused this and what was the result? This is an important time of sharing and getting to know one another. It will also reveal some of the factors concerning passion. Describe a time when your spiritual passion diminished or died. This time of sharing and getting to know one another will reveal some of the factors as to why passion diminishes and the results. On a scale of , 1 being cold, 5 being lukewarm and 10 being hot, where would you place your sense of spiritual passion right now? Is it growing, diminishing or about the same as it has been for a while? God loves an honest heart. How can we be on guard against these kids of things? What are some specific practical things we can do to increase our spiritual passion? Come up with some practical steps to ignite or increase personal spiritual passion. Prayer Finish a time of pray er focused around the discussion that has emerged. Here a few things to pray for. For Clarity of Purpose. Ask that He would renew their sense of purpose and mission. Pray that the Spirit of God would ignite each person with fresh passion for fulfilling their purpose. Ask to be filled again with the Holy Spirit.

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Chapter 5 : Finding God in the Singing River – Preaching Peace

Cusack, P. J. " Preaching the Passion of the Earth and Perspective Transformation." D. Min. thesis, University of St. Michael' s " The Process of.

Every preacher does it. No exceptions, we all present a world view either through what we say or, more often, through what we do not say. Such world views across the Christian community, could be positive, negative or indifferent, thought about or simply subconsciously assumed. Or just plain confused!! In every International Church IC there are people with a mix of world views. And they listen to the preacher through the perspective that they assume to be correct. Every IC leader who has a passion for mission, for the people of the church to engage missionally in the wider community, will find that world view is a major factor in how well Christians take up the call to go into the world. World view directly impacts on the why, what and how of mission. Consequently, to stir the church into mission, the IC preacher must routinely address world view perspectives. One way of capturing two very common Christian world views is the distinction between dualistic and holistic perspectives. The former divides up all things into two basic categories, those that matter and those that do not. The holistic perspective sees all of life and creation as integrated mutually interdependent and all included within the ultimate purposes of God. Both take the judgement of God seriously but the dualistic usually extends this beyond sin and sinners to the created order itself. However, there is an even more fundamental divergence in world views across the Christian community. It centres on the question of the location of our final heavenly home. Where exactly is our final resting place? And heaven is elsewhere. In this view, all in Christ eventually abandon, or escape from, this earth forever. Our destiny is far removed from this earth. The Kingdom of God fulfilled will not ultimately be here. The consequence of such a view is that only those things directly relevant to our departure are considered priority: Coupled with this world view is the expectation that all else is doomed to the judgement of God because everything else is so bad as to be beyond redemption. Two evangelical writers have challenged such a view, including the songs and hymns we sing that presume that heaven is our final destiny. They criticize the escapist attitudes such a view encourages in which Christians give little consideration to the real justice and ethical issues facing humankind. Nor do they take seriously how the Kingdom might already be impacting upon every facet or sphere of the created order. Secondly, there is the less common view that our final destiny will be here on this earth. The vision for the future is new heaven and new earth in which heaven and earth become one and the same place. In this view, when Christ returns He first purifies the created order [3] and then brings heaven to earth. So Revelation 21 talks of God coming here to live with us, the New Jerusalem descending with God to the earth in which everything has been renewed so perfectly that no more is any division between heaven and earth necessary. Many publications present this world view. Richard Middleton is a good place to start. It is a view that understands permanent departure, or exile, as not for the faithful but for the unrepentant. Leaving and going to heaven when we die is a temporary arrangement until Christ returns to earth and brings with Him all who have died already in Christ. There are many variations on the two options; to reduce the whole Christian community to just two opinions is risky to say the least! Yet there are two fundamental but opposite conceptual frameworks world views that shape how Christians approach everything. Do we leave permanently to go to God or does God come here to be with us? The first option inevitably develops a dualistic outlook on everything – only those in Christ will survive the final judgement of God and so everything else is temporary at best. The first is essentially pessimistic about the future for earth and society while the second confident that eventually God will put all to right. Some of the more common dualisms are spiritual conversion and relationship with God but not physical including environmental and technological concerns , personal individual salvation and needs but not social which includes political and economic concerns , evangelism but not social action for justice, and against poverty and violence. Nevertheless, it is common for dualistic perspectives to not prevent many from adopting specific nationalistic, social, political or economic ideologies. Dualistic attitudes too often result in neglect of Biblical

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material on a wide range of concerns, the result of which is a ready acceptance of the values and perspectives of common culture. Consequently, little difference can be seen between Christians and general society on many serious issues. Mission is compromised because Christians cannot see the extent to which culture and society deviate from a Biblical world view. The Kingdom of God is certainly not dualistic. The central focus of this hope is the Son of God Psalm 2. He will bring justice and healing to the nations Isaiah 9: Multiple descriptions of this hope can be found throughout the Psalms and Prophets. All things Colossians Judgement will refine and purify all things. The Gospel calls all to repent and take up faith in Christ so that this Kingdom might be theirs. But does it really matter? As long as people are coming to believe in Jesus, do we need to take up the issue of the future location of heaven? Much of Christian life and hope is directly affected by how one sees this issue. All people live in the light of their hope and vision for the future be it optimistic or pessimistic, thought out or just assumed. All Christians are called to be salt and light in the world but the actual practice of this depends on what we think God is doing in the world. All Christians have expectations for the blessing of God but what exactly is included in this blessing? How we love our neighbours is directly shaped by what we think God is doing in loving them. God always loves towards the future " so must we. How we answer the world view question directly impacts on which version of discipleship we teach to the church. We are sent into the world mission as Jesus was, but what exactly was His mission? Clearly His mission was the work of the Kingdom. Love, discipleship, mission, spiritual life, participation in society, hope, church life, and everything else is affected by how we see the future. And this future impacts a lot on what we think the Holy Spirit is doing in us and in the world. So as a preacher and teacher in an IC, which world view are you presenting? And which world view is your congregation hearing from you? Furthermore, you are probably saying much more than you realize. Because of what we often refer to as the hidden curriculum. That is, what you communicate not in your words but in tone of voice, in the actions and lifestyle that surround your words, and in your silence. Silence speaks loudly " very loudly! If, in our preaching, we never address particular topics or issues, we effectively say that these do not matter. That is, our silence makes a statement that either the issues do not matter to God, or that God is incapable or unwilling to do anything about it. Silence is never neutral, silence is a value statement. And silence inevitably is an endorsement of the status quo with all its injustices and lies. When we are silent on the issues of justice or society or environment or any number of other big concerns, we send two messages. First, we present a small view of God. He becomes a limited God; not relevant to the major issues people are facing. When nearly all the preacher has to say is about individual benefit and responsibility, a word view is presented in which God is not interested in everything else. Your IC will be increasingly persuaded on the sovereignty of God as you address the big issues and apply a Biblical perspective. The world is facing major moral issues. Injustice is a common theme every day in the media across a range of concerns. Neglect of environmental and climate issues will cost our children and grandchildren profoundly. Prejudice, bigotry, xenophobia, intolerance, and small mindedness are having huge negative impact on so many. For many in our world, the silence of the church is a moral failure. The credibility of the faith is undermined because it appears that Christianity has little to offer on the biggest issues facing humankind right now. So many have already withdrawn from the church for this very reason. Yet the Kingdom of God directly impacts on all the issues that people outside the church are anxious about. The political agenda of the Messiah is for the transformation of all things. The Kingdom is about the rule of Christ over all of heaven and earth, not just another term for the body of Christ. Too readily people in ICs settle into a passive engagement in the church: The more the theological passion of the Kingdom resonates with the everyday passions of the people whether in the church or not , the more the Gospel will transform lives and communities and nations. World view matters hugely. Everything is shaped by how the whole world is seen. So which world view prevails in your IC?

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Chapter 6 : The Mission of God and the Missional Church - Mark D. Roberts

www.nxgvision.com is a leading resource that provides tools and ideas for pastors and church leaders to help them lead well. From ideas on sermon topics to how to develop church growth to insight on ministry life, Preaching helps pastors develop every area of life and work in ministry.

Fortress, pages, with photos, notes and indices. It is difficult to say how important this book is; Mark Wallace makes so many crucial connections essential for a Christian pneumatology, I hardly know where to begin. If the measure of a good book is that it is readable, nurturing, adventurous and educational, then this is a good book. Modern Christianity suffers from dualism. As a result, there has been a denigration of the material, the physical and an exaltation of the ideal. Our common Platonism is deficient in that there is nor can be any true relation between the real and the phenomenon. Consequently, we automatically rule out of our Christian theology any relationship between God and creation. The deconstructionist funeral of philosophy has left us all wanting. The biblical story narrates an intimate relationship between Spirit and creation, and opens us to the beautiful, nurturing, caring character of the earth. It is an opportunity of exploring the feminine in all life especially essential for us males who have wrongly understood the feminine. It is to find the beauty and benevolence of the Creator as visibly demonstrated in the entirety of the creation and especially appropriate to do so in the light of a theology of the cross. God is not distant from our planet, unmoved by earthly concerns, dispassionate and unaffected by the environmental degradation that despoils the bounty and beauty of the created order. A green world alive with color and fragrance “the restrained elegance of lilies in an open field” is the supernatural food Earth God offers to us to feed our hungry bodies and souls. The end result is that our very language about the earth is exposed as culpable and we are invited into the transformation of our language by the Spirit. Wallace then boldly moves right into the strategic significance a theology of the cross makes for green spirituality, following the insights developed by Jurgen Moltmann. For me, as a reader, this was the grounding I sought, the way language was truly transformed by experience and experience by new language, the articulation of suffering. Jesus suffers because he bears the sins of the world in his human flesh. The Spirit, as coeternal and coparticipatory with Jesus in the eternal Godhead, also experiences this suffering even as does God the Father, for that matter. But the Spirit also suffers in a way distinctive of her role in creation because she feels the pain of a degraded earth in her more-than-human body. Like all good authentic language on the creation it abounds with the personal, yet is humble, recognizing the limits of language to perceive or describe. Mark Wallace makes a great many important contributions in this book. It is as fine an example of Evangelical Christian post-modern theology as you will find.

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Chapter 7 : Sermon Illustrations

Rather, from a green spirituality perspective, we learn that God loves the earth, manifests Godself as an earthen being in the human Jesus and corporeal Spirit, and suffers deeply from the environmental abuse that causes pain and loss to all beings. If we would learn again, like Jesus, to see the world with green eyes, then we could catch.

You may download this resource at no cost, for personal use or for use in a Christian ministry, as long as you are not publishing it for sale. All I ask is that you acknowledge the source of this material: For all other uses, please contact me at mark markdroberts. This, I believe would be a great loss for the church and the world. In my early teenage years, nothing captured my imagination like the television classic, Mission: Impossible. Intricate plots, dire situations, ingenious devices, split-second timing – all of these combined to keep me on the edge of my seat for 60 anxious minutes. Impossible films help to remedy your deprivation. But there are only three movies; there were original episodes on TV. As the show began, Jim Phelps would play a tape that outlined some enemy plot crying out immediate attention. Their assignment was perilous in the extreme. Failure would be disastrous, both for the world and for the IMF. Phelps the opportunity to accept or to reject the impossible assignment. Then it concluded with those famous words: For the sake of high TV ratings, Mr. Phelps always accepted the assignment, gathered his team of experts, and with unequalled skill managed to defeat the forces of evil, usually situated in some rogue nation. The impossible mission turned out to be possible for the IMF, but just by the skin of their teeth. Chalk up another one for human ingenuity and technological sophistication! As human beings we also face an impossible mission, but one that is truly beyond our potential. In the quotable phrase of N. No amount of human cleverness, no collection of spiritual gizmos and disguises, will mend the breach between us and God, and heal all that is wrong with the world. For limited and sinful creatures like us, overcoming sin and its results is indeed an impossible mission. God alone can fix what we have broken. God alone can restore what is beyond our power. God alone can reconcile us to himself, and, as a result, bring reconciliation to a shattered world. But, amazingly, God has chosen to use us for his mission. He has chosen us as members of his Impossible Mission Force. As believers in Jesus Christ, we have been drafted into the unique mission of God. To be sure, we cannot make reconciliation with God occur. Yet he has chosen us to be his agents of reconciliation who share in his mission of healing all creation 2 Cor 5: Because we experience intimate fellowship with God through Christ, we are also partners with him in his mission in the world. How does God accomplish that which is impossible for us? How do we execute our assignment in the world? These questions are answered throughout the Scripture, which, thank God, does not self-destruct five seconds after we hear it! The Mission of God in the Old Testament God created human beings so that we might have fellowship with him and serve as faithful managers of his creation Gen God was to be the King who reigned over heaven and earth, and we were to be his royal family, those through whom he would implement his reign. We were not satisfied with fellowship with the King as his prince and princess. We wanted to be king and queen ourselves. Our sin was not some minor peccadillo, something a holy God could simply ignore, but rather outright rebellion against his reign. The result of sin was pervasive brokenness, in our relationship with God, with each other, and with creation itself Gen 3. From the moment of the first sin, human beings have tried to evade its implications. We have made excuses. But no human scheme ever works. Only God can mend that which we have broken. And that is exactly the mission he graciously adopts: Reconciliation, therefore, is the means by which God will restore the fellowship that was broken through sin. Even though we have rebelled against him, God still wants us to have fellowship with him and to serve as stewards of his renewed creation. God begins to fulfill his mission by forming a special people – Israel – with whom he will have intimate relationship and through whom he will bless all nations Gen He reveals his gracious nature to the Israelites and rules over them as their king Exod But they repeatedly rebel, rejecting God as king and preferring to serve idols 1 Sam This unequalled Savior will be the suffering Servant of God, who bears the sin of all humanity, offering His life for us so that we might be made whole as we are reconciled

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to God Isa The Spirit of the Sovereign Lord is upon me, because the Lord has appointed me to bring good news to the poor. He has sent me to comfort the brokenhearted and to announce that captives will be released and prisoners will be freed. In that time of favor, God will remove the plague of sin and restore his rightful reign upon the earth. That which has been damaged because of sin will be mended, as God reconciles people to himself and to each other. It will be a day of great rejoicing, as Isaiah acknowledges: How beautiful on the mountains are the feet of those who bring good news of peace and salvation, the news that the God of Israel reigns! The watchmen shout and sing for joy, for before their very eyes they see the Lord bringing his people home to Jerusalem. Let the ruins of Jerusalem break into joyful song, for the Lord has comforted his people. He has redeemed Jerusalem. The Lord will demonstrate his holy power before the eyes of all the nations. The ends of the earth will see the salvation of our God Isa Someday God will reign! I believe this is true, profoundly and wonderfully. The mission of Jesus, though ultimately centered in the cross and though leading to life after death, is far more inclusive than many of us have been led to believe. In a nutshell, he proclaimed: The Kingdom of God is near! Turn from your sins and believe this Good News! One sabbath day, Jesus went to the religious gathering place in his hometown. He was given the scroll containing the prophecies of Isaiah. Turning to the 61st chapter, he read: The Spirit of the Lord is upon me, for he has appointed me to preach Good News to the poor. It is an almost complete copy of Isaiah, and dates to the second-century BC. There was nothing particularly unusual about the fact that Jesus read this text. But then Jesus did a most exceptional thing. As those who had gathered stared at him, he said: With this simple sentence Jesus made an audacious claim. I am the long-expected Redeemer of Israel, the Servant of God who will bear the sin of humanity. First of all, he was sent by God in the power of the Holy Spirit Luke 4: Even though his birth was a miracle of the Spirit, at his baptism by John in the Jordan River, Jesus received the Spirit in a dramatic way Luke 3: From that time onward he was guided by the Spirit Luke 4: Second, Jesus was sent to proclaim the good news Luke 4: What is this kingdom of God? In the Old Testament, the kingdom of God was not somewhere up in the sky, or something we experience only after death. Hatred and injustice are replaced by the love and justice of God. What Was the Message of Jesus? On the basis of this text, which is a citation from Isaiah 61, I explained that: Jesus was sent by God in the power of the Holy Spirit. Jesus was sent to proclaim the good news. Third, Jesus was sent to enact the good news. El Greco, "Christ Healing the Blind," c. He backed up his audacious proclamations with compelling demonstrations. Those in bondage to demonic powers were set free Luke 4: The sick were made well and the blind given sight Luke 7: Jesus liberated those who were bound by social injustice and prejudice Mark 7: Even as he called his followers to love their neighbors and their enemies Luke 6: Where Jesus was, there was the kingdom of God Luke His enactment of the kingdom demonstrated the validity of his preaching, and drew thousands to hear his good news. It showed that the coming of the kingdom was focused in him, his proclamation, his ministry, and his person. Fourth, Jesus was sent to form a community of the good news.

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Chapter 8 : Transformation | A Sermon & A Study

Eddie Long, pastor of the 25,000 member New Birth Missionary Baptist Church in Atlanta, Georgia, has a passion for social transformation. His goal is clear. His goal is clear. It is reflected in the title of his powerful book on the subject: Taking Over.

The Doctrines of Dominionism: Jesus came as the second, or last, Adam see 1 Cor. The first Adam lost dominion; the second Adam will regain it. This was a new beginning of history. It is part of the New Covenant, not the Old Covenant. Jesus brought a new kingdom, namely, the kingdom of God. The first to announce the Kingdom was John the Baptist. This was the D-day of the invasion of the kingdom of Satan. However, many more battles still needed to be fought until Hitler was finally defeated. It is now up to us, empowered by the Holy Spirit, to fight the battles needed to finish it. Jesus preached the gospel of the Kingdom; the apostles preached the gospel of the Kingdom; and He expects us to preach the gospel of the Kingdom see Matt. What is the gospel of the Kingdom? After the temptation, Jesus went to the synagogue in His hometown of Nazareth and announced His agenda. We can surmise that this would be the basic content of the gospel of the Kingdom. It included preaching good news to the poor, healing the brokenhearted, bringing deliverance to the captives, giving sight to the blind, freeing the oppressed and preaching the acceptable year of the Lord see Luke 4: A Fresh View of Scripture Following this pattern, our new paradigm for taking dominion includes a dual task: Peter Wagner is articulating a basic heresy of dominionism. This heresy teaches that Jesus Christ did not defeat Satan at the Cross, but rather the Church must accomplish this for Him on earth. A subtle side-heresy never explicitly stated except by Latter Rain leaders is that the Church assumes the role of Christ or becomes Christ. So even though this excerpt is subtitled, "Jesus, the Second Adam," the church is who "will regain it" dominion. This heresy then leads to the proposition that the church must embrace a "dual task" of both evangelism and societal transformation building the kingdom of God on earth. This faulty doctrine of the insufficiency of Christ is rooted in a deeper heresy which goes back to Genesis 1. This heresy is articulated by Ralph Winter in his key article "Twelve Frontiers of Perspective" in which he delineates and defends the new doctrines he helped to concoct over the period of his lifetime as a mission leader see previous post in this series. In the s this organization was "taken over" by the Templeton Foundation, a proponent of "new spirituality. He postulates that distinguishing between the "evangelistic mandate" and "cultural mandate" as Wagner does above is an "artificial dichotomy. But homo sapiens is specifically the most recent divine strategy to promote the reestablishment of the Kingdom of God. In this regard, note that C. In this business context, then, Winter explains his aberrant theologies more fully. Note the derogation of the Gospel of Salvation, which is common among those who hold to dominionist views: The cultural mandate came first. A wartime emergency, both physical and spiritual, still exists and must be dealt with on a wartime basis or the glory of God will continue to suffer. And, furthermore, this is a teaching that Creation is somehow redeemed by the machinations of man. Winter, who is suffering from the ravages of cancer, wrote that the church should be involved in the mission of "the eradication of the very pathogens that haunt most human societies on the face of the earth. Right now that is the main thing the church is doing. Where does one start when trying to explain what is wrong with the multi-faceted heresies presented above? These must be potent heresies, because Winter has been able to train a generation of missionaries in these doctrines without hardly any opposition. For the reader thirsting for Truth, we hearken back to Dr. Francis Schaeffer, who reminds us what Genesis 1 is really all about: Christianity says man is now abnormal--he is separated from his Creator, who is his only sufficient reference point--not by a metaphysical limitation, but by true moral guilt. As a result he is now also separated from his fellowmen, and from himself. Therefore, when he is involved in cruelty, he is not being true to what he was initially created to be. Cruelty is a symptom of abnormality, and a result of a moral, historic, space-time Fall. What does a historic space-time Fall involve? And God says to man that there is a solution. This is the eternal Second Person of the Trinity. Thus Jesus says,

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"It is finished. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the Head of all principality and power.

Chapter 9 : CityLife Church Melbourne Australia

Sermon Summary Fulfilling your purpose will require passion (zeal, fervency or enthusiasm). 'Purpose' has to do with our head - thinking right about why we're here and understanding our calling. 'Purpose' has to do with our head - thinking right about why we're here and understanding our calling.